OCTOBER 1959

Social Progress

HOLBROOK LIBRARY
PACIFIC SCHOOL
OF RELIGION

Responsible Piety and Irresponsible Power

Social Progress

Published by the Department of Social Education and Action of the Board of Christian Education of The United Presbyterian Church in the United States of America to provide a forum for the church on subjects of social concern for Christians. It includes program resources, legislative developments, and guides to worship, study, and action for leaders of social action groups in local churches, presbyteries, synods, presbyterial and synodical societies. Articles represent the opinions of the authors.

October 1959 Vol. XLX, No. 1

From This Vantage Point 3

The History Makers, by C. Wright Mills 5

The Affair Between Church and Culture,
by Roger L. Shinn 17

Program Pointers 31

What's Happening
In the Churches 36
In Washington 39

About Books 40

Echoes 44

Events 47

Department of Social Education and Action: Clifford Earle, Margaret E. Kuhn, John H. Marion, Howard C. Maxwell, J. Metz Rollins, Jr., H. B. Sissel, Gayraud S. Wilmore, Jr.; Helen H. Harder (Editorial Assistant), Helen Lineweaver (Director of Washington Office). Address editorial correspondence to Clifford Earle, Secretary and Editor.

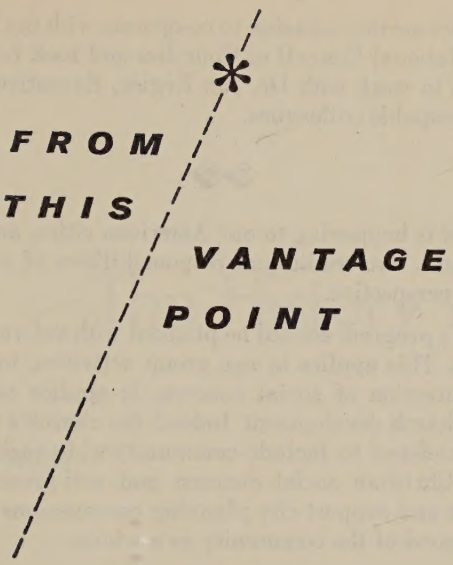
Counseling Committee on Social Education and Action: Malcolm S. Alexander, Leroy Anderson, Mrs. Roland P. Beattie, Mrs. Werner J. Blanchard, Mrs. Fred. J. Church, Joseph J. Copeland, Mrs. Albert L. Elder, David Freeman, Robert H. French, Theodore Gill, Edler G. Hawkins, George W. Johns, William Kirkland, Mrs. Horace C. Lukens, Kenneth McGilvray, Mrs. W. J. H. McKnight, Clinton M. Marsh, Hans Noll, John G. Ramsay, Mrs. Ben Russell, Wolfgang Stolper, Shelton B. Waters, Henry Lee Willet, Paul S. Wright (Chairman).

The art work in this issue is by Tom Arthur.

Social Progress is published monthly, except January, May, August, and September, by the Department of Social Education and Action of the Board of Christian Education of The United Presbyterian Church in the United States of America, 1009 Sloan St., Crawfordsville, Ind. Second-class postage paid at Crawfordsville, Ind. Undeliverable copies should be returned to the same address.

Subscriptions, $2.00 a year; three years for $5.00. Single copy, 25 cents. Group rates on request. Send subscriptions to 830 Witherspoon Building, Philadelphia 7, Pa.

Notices of changes of address and other mail items should be sent to the editorial and executive office, 830 Witherspoon Building, Philadelphia 7, Pa. © 1959, by the Board of Christian Education of The United Presbyterian Church in the United States of America. Printed in the U.S.A.



THIS issue of SOCIAL PROGRESS points up the need for a new look at the role of the church in American life.

We are indebted to the Division of Home Missions of the National Council of Churches for the provocative articles by C. Wright Mills and Roger L. Shinn. These articles were adapted by the authors from keynote speeches they delivered a few months ago at the Fiftieth Anniversary of the founding of the Home Missions Council and the Council of Women for Home Missions. The fact that the Division of Home Missions consented to their being published in SOCIAL PROGRESS suggests the tie between the home missions enterprise and Christian social action—both are concerned with social strategy. The articles by Mills and Shinn also illustrate the interdisciplinary approach so essential in any responsible social inquiry.

SOCIAL PROGRESS readers will recognize Dr. Mills as one of our nation's distinguished social scientists. He is professor of sociology at Columbia University and author of *The Power Elite, Character and Social Structure, The Causes of World War Three, The Sociological Imagination* (see page 40), and other best-selling social commentaries.

Dr. Shinn is professor of theology at Vanderbilt University Divinity School. Previously he taught at Heidelberg College and Union Theological Seminary. He wrote *Life, Death, and Destiny, Christianity and the Problems of History,* and *Beyond This Darkness.*

The editors welcome this occasion to co-operate with the Division of Home Missions of the National Council of Churches and look forward to continuing opportunities to work with Dr. Jon Regier, Executive Secretary of the Division, and his capable colleagues.

In view of what is happening to our American cities, and of what the future holds for them, two traditional responsibilities of our churches must be seen in larger perspective.

1. The church's program should be planned with reference to community needs and trends. This applies to age group activities, to evangelistic outreach, to the expression of social concern. It applies to property expansion and to new church development. Indeed, the church's institutional planning must be broadened to include community-wide social planning. As a matter of both Christian social concern and self-preservation, churches should encourage and support city planning commissions and other groups working for the good of the community as a whole.

2. Christian stewardship is to be interpreted as going far beyond the support of the usual church-related enterprises. It has to do with complex economic and ethical decisions about the use, the conservation, the development of all our physical and human resources. The economic well-being of our American communities, the tax structure to support public schools and other essential community services, fair employment practices—are these not matters of Christian concern in the context of stewardship and proper subjects for study by ministers and church officers?

Wanted: letters to the editors. We invite your comments about the things we are doing in SOCIAL PROGRESS. Write to us, especially if you disagree with something one of our writers says or with points of view expressed in other "letters to the editors."

—SEA Staff

The History Makers

by C. Wright Mills

NOWADAYS intellectuals everywhere seek to know where men stand in human history, where they may be going, and what—if anything—they can do about the present as history and about the future as responsibility. Such questions as these no one can answer once and for all. Every epoch provides its own answers. But just now, for us, there is a difficulty. We are now at the ending of an epoch, and we have to work out our own answers.

I. The Fourth Epoch

We are at the ending of what is called the Modern Age. Just as Antiquity was followed by several centuries of Oriental ascendancy, which Westerners provincially call the Dark Ages, so now the Modern Age is being succeeded by a postmodern period. Perhaps we may call it: the Fourth Epoch.

The ending of one epoch and the beginning of another is, to be sure, a matter of definition. But definitions, like everything social, are historically specific. And now our basic definitions of society and of self are being overtaken by new realities. I do not mean merely that never before within the limits of a single generation have men been so fully exposed at so fast a rate to such earthquakes of change. I do not mean merely that we *feel* we are in an epochal kind of transition, and that we struggle to grasp the outline of the new epoch we suppose ourselves to be entering.

I mean that when we try to orient ourselves—if we do try—we find that too many of our old expectations and images are, after all, tied down historically; that too many of our standard categories of thought and of feeling as often confuse and disorient us as they help to explain what is happening around us; that too many of our explanations are derived from the great historical tran-

sition from the Medieval to the Modern Age; and that when they are generalized for use today, they become unwieldy, irrelevant, not convincing. And I mean also that our major orientations—liberalism and socialism—have virtually collapsed as adequate explanations of the world and of ourselves.

The Freedom-Reason Assumption

The ideologies of liberalism and socialism came out of the Enlightenment, and they have had in common many assumptions and two major values: in both of them, freedom and reason are supposed to coincide; what makes for an increase in one increases the other. Increased rationality is held to be the prime condition of increased freedom. Those thinkers who have done the most to shape our ways of thinking have proceeded under this assumption and assumed these values. They lie under every movement and nuance of the work of Freud: to be free, the individual must become more rationally aware; therapy is an aid to giving reason its chance to work freely in the course of an individual's life. They underpin the main line of Marxist work: men, caught in the irrational anarchy of production, must become rationally aware of their position in society; they must become "class conscious"—the Marxian meaning of which is as rationalistic as any term set forth by Bentham.

The Ambiguity of Freedom-Reason

But the major developments of our time, I believe, can be correctly understood neither in terms of the liberal nor the Marxian interpretation of politics and history. Both these ways of thought arose as guidelines to reflection about types of society that do not now exist. John Stuart Mill never examined the kinds of political economy now arising in the capitalist world. Karl Marx never analyzed the kinds of society now arising in the communist bloc. And neither of them ever thought through the problems of the so-called underdeveloped countries in which 75 per cent of mankind are trying to exist today. Now we confront new kinds of social structure, which, in terms of "modern" ideals, resist analysis in the liberal and in the socialist terms we have inherited.

Liberalism has been concerned with freedom and reason as supreme facts about the individual; Marxism, as supreme facts about man's role in the political making of history. The liberals and the radicals of the Modern Period, in general—they have been men who believed in the rational making of history and of his own biography by the free individual. But what has been happening in the world makes evident, I believe, why the ideas of freedom and of reason now so often seem so ambiguous in both the new capitalist and the communist societies of our time; why Marxism has so often become a dreary rhetoric of bureaucratic defense and abuse; and liberalism, a trivial and irrelevant way of masking social reality.

The ideological mark of the Fourth Epoch—that which sets it off from the Modern Age—is that the ideas of freedom and of reason have become moot; that increased rationality may not be assumed to make for increased freedom.

Straws in the Wind

The underlying trends are these: (1) Great and rational organizations —in brief, bureaucracies—have indeed increased, but the substantive reason of the individual at large has not. (2) Caught in the limited milieux of their everyday lives, ordinary men often cannot reason about the great structures—rational and irrational—of which their milieux are subordinate parts. (3) Accordingly, they often carry out a series of apparently rational actions without any ideas of the ends they serve, and there is the increasing suspicion that those at the top as well—like Tolstoy's generals—only pretend they know. (4) A high social level of technology does not mean a high level of either individual or social intelligence. From the first, you cannot infer the second. The prevalence of efficient and rational organizations does not mean that men or societies are reasonable. (5) Science is not a technological Second Coming. That the technics and the rationality of science are universally given a central place in society does not mean that men live reasonably and without myth, fraud, and superstition. (6) Universal education may lead to educated illiteracy, technological idiocy, and nationalist provinciality, rather than to the informed citizen, the man of reason, the independent intelligence. (7) The rapid and mass distribution of historical minority-culture may not lift the level of cultural sensibility, but rather wear it out, banalize it, compete mightily with the chances for fresh creative endeavor. (8) Alienated from production—from work—nowadays many men are also alienated from consumption—from leisure. In both work and leisure, they are often with rationality but they are without reason. They are as it were voluntarily co-ordinated into creatures who have neither the capacity nor the will to become free men. (9) In brief, social or bureaucratic rationality is not merely a grand summation of the individual will and capacity to reason; the very chance to acquire that will and that capacity seems in fact often to be decreased by it. (10) Organized rationality is not necessarily a means of increased freedom—for the individual or for the society; in fact, it is often a means of explicit tyranny and of manipulation; a means of expropriating the very chance to reason and the capacity to act as a free man.

Depersonalized Inhumanity

Perhaps that is why the atrocities of the Fourth Epoch are done by men as "functions" of a social machinery —men possessed by an abstracted view that hides from them the human beings who are their victims and, as well, their own humanity. The moral insensibility of our times was made dramatic by the Nazis; but the same lack of human morality is revealed by the atomic bombing of the peoples of Hiroshima and Nagasaki, and it prevailed too among fighter pilots in Korea, with their petroleum-jelly broiling of children and women and men. Auswich and Hiroshima—are they not equally features of the highly rational moral insensibility of the Fourth Epoch? And is not this lack of moral sensibility raised to a higher and technically more adequate level among the brisk generals

and gentle scientists who are now absurdly and rationally planning the weapons and plotting the strategy of World War Three?

All these are inhuman acts because they are impersonal. They are not necessarily sadistic, but merely businesslike; they are not emotional at all; they are efficient, rational, technically clean-cut.

These, I suppose, are among the reasons why the idea of man as a free individual is everywhere being silently and steadily replaced by the notion of man as a cheerful robot in a mass society; and why the idea of man as a history maker is being washed out of our consciousness by notions of fate according to which the idea of human responsibility becomes merely tragedy, and men, living in a semiorganized irresponsibility, suppose themselves overwhelmed by blind events.

II. The Poles of the New World

In the meantime—ideology and sensibility quite apart—the compromise and the exploitations by which the nineteenth-century world was balanced have collapsed. In this sixth decade of the twentieth century the structure of a new world is indeed coming into view.

The anticolonial revolution is well under way; for the first time, the underdeveloped countries of the world struggle to enter world history. We have become aware of the enormous gap between rich nations and poor nations, and of the fact that this gap is increasing.

Two societies—Russia and China —have become dramatic pivots of the Fourth Epoch. The world historical significance of the Soviet Revolution is that for the first time in history, capitalism as a system of political economy has been shown up as only one way to industrialize, and that an alternative way of transforming a backward society into an industrial apparatus has been successfully demonstrated. Moreover, there is reason to believe that what the Russians have done in forty years, the Chinese may well do in twenty, and at even a greater human cost.

The ascendancy of the U.S.A., along with that of the U.S.S.R., has related the scatter of European nations to subsidiary status. In World War Two, it has been said, not only the Axis powers, but Europe as the seat of the Modern Age, was defeated. The world of the Fourth Epoch is polarized. On each side, a superpower has incorporated and centralized the means of political administration, of economic production, of military enterprise; in a word, the very means of history making. Now each spends its most massive and co-ordinated effort in the highly scientific preparation of World War Three.

For the first time in history, the very idea of victory in war has collapsed, but the world scene is defined rigidly and officially in military terms. As the ethos of war becomes pervasive, war has ceased to be a "continuation of politics by other means." As it has become total, it has become absurd. Yet the elites and spokesmen of each superpower —in particular those of the U.S.A.— are possessed by the military metaphysic, according to which all world reality is defined in military terms,

and the most decisive features of reality are held to be the state of violence and the balance of fright.

Back of this struggle there is the world encounter of two types of political economy, and in this encounter capitalism is losing. The utopian capitalists of the U.S.A., and their officials and satraps, are becoming aware of this, and they are very much frightened. They fear, with much justification, that they are going to become an isolated and second-rate power. They represent utopian "capitalism" in a world largely composed of people whose experiences with capitalism, if any, have been mostly brutal and, during the long decades of capitalism's ascendancy and world default, a way of being kept poor. They profess "democracy" in a nation where it is more a formal outline than an actuality, and in a world in which the great majority of people have never experienced the bourgeois revolutions, in which the values deposited by the Renaissance and the Reformation do not restrain the harsh thrust to industrialize. In this situation, I hope you recognize, U.S. foreign policy and U.S. lack of foreign policy is firmly a part of the absurdity of the world scene.

III. An Economy of Obsolescence

What kind of society is the U.S.A. turning out to be? Perhaps it is possible to characterize it as a prototype of at least the West. To locate it within its world context in the Fourth Epoch, perhaps we may call it: the Overdeveloped Society.

As you know, *the underdeveloped country* is one in which the focus of life problems is necessarily upon the routines of economic subsistence; its industrial equipment is not sufficient to meet Western standards of minimum comfort; its style of life and its system of power, in brief, are dominated by the steep ascent, the struggle to accumulate the primary means of industrial production.

In a *properly developing society* one might suppose that deliberately cultivated styles of life would be central; decisions about standards of living would be made in terms of debated choices among such styles; the industrial equipment of such a society would be maintained as an instrument to increase the range of choice among styles of life.

But in *the overdeveloped nation* the standard of living dominates the ascendant styles of life; its inhabitants, as it were, are possessed by its industrial and commercial apparatus: collectively, by the maintenance of conspicuous production; individually, by the frenzied pursuit and maintenance of commodities. Around these fetishes, life, labor, and leisure are increasingly organized. Focused upon these, the struggle for status supplements the struggle for survival; a panic for status replaces the proddings of poverty.

In underdeveloped countries, industrialization, however harsh, may be seen as man conquering nature and so freeing himself from want. But in the overdeveloped nation, as industrialization proceeds, the economic system that makes a fetish of efficiency becomes highly inefficient and systematically wasteful. The pivotal decade for this shift in the U.S.A. was the twenties, but it is

since the ending of World War Two that the overdeveloped economy has truly come to flourish.

The Shaping of Wants and Values

Surely there is no need to elaborate this theme in detail. Since Thorstein Veblen formulated it, it has been several times "affluently" rediscovered. As the civilian economy becomes increasingly dependent upon what is called *replacement, obsolescence* comes to be built into production and its cycle deliberately shortened. "Wants" are formed and abolished by an elaborate apparatus of jingle and fashion; the process of fraud becomes systematic and highly rational in a world in which mankind at large is below conceivably human standards of comfort; the waste of human labor and material becomes central to the civilian performance of the overdeveloped economy. Society itself becomes a great salesroom—and a network of rackets: the gimmick of success becomes the yearly change of model, as in the mass society fashion becomes universal.

This marketing apparatus defies reality, banalizes sensibility, and confuses reasoning. Shaped by an ethos according to which all objects and qualities of life are transient commodities, it would transform the human being into the ultimately saturated man—the cheerful robot —and make "anxious obsolescence" the American way of life. There is inherent in this mechanism no social purpose to balance its great social power; no built-in responsibility to anybody, except to the man who makes the profit. And yet, there is little doubt that this mechanism is now a leading fixer of *the* real values of the overdeveloped society, *the* clue to what is called its mass or commercial culture, a foremost carrier of cultural insensibility, and probably—in character-building influence—more important than school, church, and even the home, which it has so intimately invaded. (Cf. Mills, "The Man in the Middle," in *Industrial Design*, December, 1958.)

IV. The Power Elite

All this, I suppose, is the obvious surface. Behind it there is a set of institutions, a structure of power, that is as far removed from the images of Tocqueville as is Russia today from the classic expectations of Marx.

Corporation Hierarchies

The power structure of this society is based upon a privately incorporated economy that is also a permanent war economy. Its most important relations with the state now rest upon the coincidence of military and corporation interests—as defined by generals and businessmen, and accepted by politicians and publics. It is an economy dominated by a few hundred corporations, administratively and politically interrelated, which together hold the keys to economic decision. On the most recent and conservative count, some "five hundred corporations control two thirds of the nonfarm economy. . . . Within each of that five hundred a still smaller group has the ultimate decision-making power." Measured by asset values, one hundred and fifty corporations hold about half of

all manufacturing facilities in the U.S.A. Ranked in terms of budget, A.T. and T. alone now stands as about the thirteenth state of the Union; many corporations affect more people than do many of the ninety-odd sovereign nations of the world. In the United States in turn there is carried on almost half of the manufacturing production of the entire world today. These dominating corporation hierarchies probably represent the highest concentration of the greatest economic power in human history, including that of the Soviet Union. (A. A. Berle, Jr., *Economic Power in the Free Society*, Fund for the Republic, 1957, and article in *The Reporter*, October 30, 1958.) They are firmly knit to political and military institutions, but they are dogmatic—even maniacal —in their fetish of the "freedom" of their private and irresponsible power. What we have got, in brief, is a private collectivism, an economy largely administered by private business.

The Business Military Merger

As the political order of the overdeveloped society is enlarged and centralized, it becomes less political and more bureaucratic; less the locale of a struggle over issues than an object to be managed.

There is within it no nationally responsible parties which openly and widely debate a politics of real issues.

There is within it no civil service composed of men who in their careers and in their aspirations are truly independent of private interests, and firmly linked with the world of sensibility and knowledge.

In the absence of such a public and civilian service, military personnel and corporation men—the only large pools of trained administrators available—have ascended into political positions to an extent not before known in America. There are many reasons for the military ascendancy—and the military metaphysic it carries and supports; and for the corporation ascendancy—and the private ethos it installs in public office. Here I can only note them as facts. In short, the formal political order is becoming a political vacuum, within which economic and military force increasingly prevail.

Democracy from the Top

The idea of a society that is at bottom composed of publics and that is democratically run by responsible politicians is not, in the overdeveloped society, a matter of fact. At best the proclamation of an ideal—more usually it is a justification of power masquerading as an authoritative fact. Publics increasingly become part of a mass society in which public discussion—even of the higher circles—is intellectually undermined by the assured need for *expertise*, and morally corrupted by public relations as a political way of life. The public imagined by democratic theorists does not prevail; no such public is a significant forum for any politics of real issue. In the overdeveloped society today, far fewer people express opinions than merely receive impressions from the mass media; these impressions are difficult or impossible to "answer back" with any public effect. The chances to express, to act upon opinions—no

matter how they are formed—are increasingly controlled or monopolized by powers not truly accountable to any publics. Few, if any, free associations link individuals, publics, and communities, on the one hand, with the state, the corporation, the military order on the other. Such voluntary associations—connecting individuals and small groups with centers of power—are no longer a dominant feature of the political structure of the overdeveloped society. Nor is the old middle class of farmers and small businessmen, which once upon a time was an independent source of democratic strength. That class has been transformed into a set of white-collar employees who, as they are born, make their declarations of dependence. Communities decline; the metropolitan segregation of men into narrow routines and limited milieux makes them further private, and causes them to lose any sense of integrity as a public that might have relevance for the structure and for the history of their society.

The Gentle Scientist

In the overdeveloped society, man's relation to nature has been taken over by a Science-Machine that is at once part of the privately incorporated economy and of the military ascendancy. "Science" is identified less with any creative ethos than with its more lethal or its more commercially relevant products; it becomes less part of any broad and international cultural tradition than of a nationally closed-up and secret set of enterprises; less a realm in which the creative individual is free to innovate than a bureaucracy in which the individual scientist is subject to the corporate-technics of the assembly line. In the overdeveloped society, the cultural legacy of science is exploited by the Science-Machine and the Crash-Technic—as science becomes a managed part of the machinery of World War Three and a part too of the wasteful absurdities of capitalism.

Organized Irrelevance

Both educational and religious institutions tend to become dependent variables of the major economic, military, and political forces. They do not originate; they react. They do not innovate; they adapt. The worship that is organized is without piety; religion becomes a respectable distraction from the sourness and irrationality of life, a bringer of glad tidings, an amateur and often a mail-order psychiatry. Like education, religion competes with, and in due course, takes place alongside, the other mass media of entertainment, communication, and distraction. These fabulous means of communication do not often link and feed discussion circles; they do not truly communicate; they trivialize and they distract. They do not connect public issues with private troubles, or make clear the human meaning of impersonal and often atrocious events and decisions. They are converting publics into mere "media markets." In the overdeveloped society, as education tends to become another mass medium, the problem —as I have already noted—of the educated illiterate replaces the problem of mass illiteracy as it is known in less developed countries.

The Age of Absurdity

The classic conditions of democracy, to say the least, do not flourish in the overdeveloped society, and I think they cannot be brought about (1) so long as the privately incorporated economy is as dominant and as irresponsible as it is; or (2) so long as the personnel and the ethos of the military ascendancy is as dominant and irresponsible as it is; or (3) so long as what passes for "politics" is so largely a semiorganized stalemate of provincial interests occurring in a political vacuum.

The privately incorporated economy, the military ascendancy, the political vacuum—these now form the context within which public life stumbles and falters, is occasionally started into seemingly arbitrary action, and often stands mute in human and international default. For in the world encounter, this triangle of forces rests upon and facilitates the drift and the thrust toward World War Three.

At the top of the overdeveloped society—I have argued elsewhere—there is coming about a frightened and irresponsible elite of power. On the middle levels, a semiorganized stalemate in a political vacuum. On the bottom, a mass society in which man as the cheerful robot becomes ascendant. After all, a certain intelligence is required to be in and of an age of anxiety. But to be in and of an age of absurdity in which the world appears somehow unreal, one needs only the readiness to giggle. This society today is in and of the age of absurdity.

V. Fate, History, and the Intellectual

You may well say that all this is an immoderate and biased view of America, that this nation also contains many good features. Indeed that is so. But you must not expect me to provide a "balanced view." I am not a sociological bookkeeper. Moreover, given the American celebration being carried on by so many U.S. intellectuals, balanced views are now usually surface views, which appear to rest upon the homogeneous absence of imagination and the passive avoidance of reflection. To have a balanced view, you have first got to have available a variety of views. A balanced view that is the only view available is usually merely a vague point of equilibrium between platitudes. Given the absurdity of official definitions of world reality, truths about the overdeveloped society in the Fourth Epoch are best stated as extreme, unconstructive, and immoderate.

Yet, ladies and gentlemen, I cannot leave you in the sorry condition you are now in. Even if I cannot arrange something of a lyric upsurge, a cheerful little pat on the moral back, perhaps by returning to my point of beginning, I can remind you of the kinds of problems you might want to confront. I must make two points only: one about fate and the making of history, the other about the role of the intellectual.

Fate and . . .

What do we mean by fate: Does it not have to do with events in history that are beyond the control of any circle or group of men (1) com-

pact enough to be identifiable, (2) powerful enough to decide with consequence, and (3) in a position to foresee these consequences and so to be held accountable for them? Events, according to this conception, are the summary and unintended results of innumerable decisions of innumerable men. Each of their decisions is minute in consequence and subject to cancellation or reinforcement by other such decision. There is no link between any one man's intention and the summary result of the innumerable decisions. Events are beyond human decisions: history is made behind men's backs.

So conceived, fate is not a universal fact; it is not inherent in the nature of history or in the nature of man. Fate is a feature of a historically specific kind of social structure. In a society in which the ultimate weapon is the rifle; in which the typical economic unit is the family farm or small shop; in which the nation-state does not yet exist or is merely a distant framework; in which communication is by word of mouth, handbill, pulpit—in *such* a society, history is indeed fate.

. . . the Making of History . . .

But consider now, the major clue to our condition, to the shape of the overdeveloped society. Is it not, in a word, the enormous enlargement and the decisive centralization of all the means of power and decision, which is to say—all the means of history making? In modern industrial society, the means of economic production are developed and centralized—as peasants and artisans are replaced by private corporations and Government industries. In the modern nation-state, the means of violence and of administration undergo similar developments—as kings control nobles, and self-equipped knights are replaced by standing armies and now by fearful military machines. The postmodern climax of all three developments—in economics, in politics, and in violence—is now occurring most dramatically in the U.S.A. and the U.S.S.R. In the polarized world of this epoch—the Fourth Epoch—the international as well as the national means of history making have been centralized.

. . . by Power Elites

Is it not clear that the scope and the chance for conscious human agency in history making is just now uniquely available? Elites of power in charge of these means now make history—to be sure, "under circumstances not of their own choosing"—but compared to other men and other epochs, these circumstances themselves certainly do not appear to be overwhelming.

And surely here is the paradox of our immediate situation; the facts about the newer means of history making are a signal that men are not necessarily in the grip of fate, that men *can* now make history. But these facts and their meanings stand ironically alongside the fact that just now those ideologies which offer men the hope of making history have declined and are collapsing in the overdeveloped nation of the U.S.A. That collapse is also the collapse of the expectations of the Enlightenment, that reason and freedom would come to prevail as paramount forces in human history. And behind this collapse there is a further fact:

The Default of the Intellectual

In this overdeveloped society, where is the intelligentsia that carries on the big discourse of the Western world, and whose work as intellectuals is relevant to and influential among parties and publics? The mass media are not open to such men; neither are those in charge of the two-party state. Accordingly the free intellect is divorced from decisions of power, and there prevails among men of power a higher and irresponsible ignorance.

In this country today—and I find this most curious—most cultural workmen—intellectuals, artists, scholars, ministers, scientists—are fighting a cold war in which they echo and elaborate the confusions of officialdoms. They neither raise demands on elites for alternative policies, nor set forth such alternatives before publics. Many do nothing to fill the political vacuum; indeed, as they fight the cold war, they proclaim, justify, and practice the moral irresponsibility that is one of its accompaniments. Technologists and scientists are eager to develop new weapons. Preachers and rabbis and priests bless the great endeavor. Newsmen disseminate the official definitions of world reality, labeling for their masses the shifting line-up of friends and enemies. Publicists elaborate the "reasons" for the coming war, and the "necessity" for the causes of it. They do not politically oppose and politically debate the thrust toward war. Unofficial spokesmen of the military metaphysic, they do not lift the level of moral sensibility; they depress it farther. They do not try to put responsible content into the politics of this nation; they help to empty politics and to keep it empty.

What must be called the Christian default of the clergy is part of this sorry moral condition, and so is the capture of scientists by nationalist Science-Machines. The journalistic lie, become routine, is part of it too —and so is the pretentious triviality of much that passes for social science. For much social science nowadays is merely a set of bureaucratic techniques, inhibiting social inquiry by methodological pretensions; congesting the work at hand by the ob-

scurity of altogether grand theory; trivializing itself by concern with minor problems having no connection with issues of public relevance or the troubles of individuals. In brief, much social science today represents the abdication of the intellectual and the political autonomy of the classic traditions of these disciplines.

Twofold Problem

To formulate any problem requires that we state the values involved and the threat to those values. For it is the felt threat to cherished values—such as those of freedom and reason—that is the necessary moral substance of all significant problems of social inquiry, and as well of all public issues and private troubles. (1) The values involved in the problem of the individual are conveniently embodied in all that is suggested by the ideal of the Renaissance man. The threat to that ideal is the ascendancy among us of the cheerful robot. (2) The values involved in the problem of history making are embodied in the Promethean ideal of its human making. The threat to that ideal is twofold: on the one hand, history making may well go by default, men may continue to abdicate its willful making, and so merely drift. On the other hand, history may indeed be made—but by narrow elite circles without responsibility to those who must try to survive the consequences of their decisions and of their defaults.

The Role of the Intellectuals

I do not know the answer to the question of political irresponsibility in our time or to the question of the cheerful robot—but is it not clear that no answers will be found unless these problems are at least confronted? Is it not obvious that the ones to confront them are, above all, the intellectuals of the rich societies? That they do not now do so, with moral passion, with intellectual energy, is surely the greatest human default being committed by privileged man in our times.

The problems faced by intellectual and political circles in underdeveloped countries—such as Poland or India—are terrible and disheartening. But I think those of the overdeveloped nation are in many ways more humanly terrible. Perhaps I think so because of the gap between what this society is and what it could have become. Perhaps I think so because of the immense consequences of the collective irresponsibility that is built into this society, and perhaps because of the smugness and insensibility of its leading intellectual circles. Perhaps I think so too because—the way things are going—I do believe that Poland and India—in due course (and if by some chance there is no more war)—may well also come to confront just this range of human problems. In that sense, I believe that the problems of (1) man-as-a-cheerful-robot-in-an-overdeveloped-society and of (2) man-as-a-history-maker-overwhelmed-by-fate-as-an-excuse represent more ultimate human dilemmas than the many issues faced by men in underdeveloped countries which now claw and bite their way into the terrors and wonders of the Fourth Epoch.

The Affair Between Church and Culture

by Roger L. Shinn

I. Fifty Years of Change

THIS fiftieth anniversary of a co-operative home missionary activity sets the context of our thinking. When a group of churches entered into the Home Missions Council in 1908, Teddy Roosevelt was President of the United States. That was the year when William Howard Taft ran for the presidency, defeating William Jennings Bryan and Eugene V. Debs.

Five years before, the Wright Brothers got their plane off the ground at Kitty Hawk. That was the decade in which the automobile industry, not even listed separately in the census of 1900, increased its production 3,500 per cent. It was still five years until the Ford plant would install "continuous flow production." The radio microphone was a year old. There were movies: the first nickelodeon had opened in 1905 in Pittsburgh, and by 1908 eight or ten thousand more were running—despite the lack of talkies, Technicolor, mammoth screens, and drive-ins. And though it may not interest you, my mother and father had met, but were not yet courting.

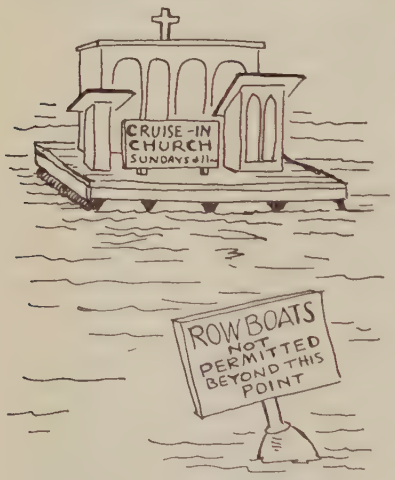
It was just a year after the first daily comic strip, the forerunner of Mutt and Jeff. The song hit of the year was "Take Me Out to the Ball Game"; people were not yet watching the ball game from the living room. The best sellers were John Fox's *Trail of the Lonesome Pine* and Mary Roberts Rinehart's *Circular Staircase.* Theodore Dreiser was writing, but was not yet famous. The main days were still ahead for Booth Tarkington, F. Scott Fitzgerald, Sinclair Lewis, Bruce Barton, Sherwood Anderson, Dale Carnegie, John Steinbeck, Ernest Hemingway, and William Faulkner.

The churches were hopeful. Eight years earlier a religious magazine had greeted the twentieth century by

changing its own name to *The Christian Century*—an act that has since drawn wry comment from the same journal. Protestantism, without quite realizing it, was heading into the bitter fundamentalist controversy, which worked up to a climax in the Scopes trial, still seventeen years in the future.

The Church in a Changing World

All this is more than mere light reminiscence. It reminds us that this united home missions work has moved through mighty changes. It has endured two world wars and some lesser struggles, dizzying prosperity and bitter crash, a flapper age and a "lost generation" and a "beat generation." This history puts us on notice, as we anticipate the next half



century, that we had better be ready for opportunities and struggles that will be different, but not entirely different, from those of the past.

Can a church and a faith survive in, and address with living power, such a changing world? The faith, of course, is much more than fifty years old. It reaches across the ages to a united missionary activity thirty-nine half centuries ago. In a world nervously looking for the new—new chrome strips and tail fins on the cars, new rockets and satellites, new sciences of personality, new amusements, the church tells "the old, old story." And that, to say the least, presents some difficulties. Some people are bored with the story. The churches themselves suspect that it does not exactly fit our world. They try timid or desperate schemes to refurbish it. Sometimes they forget the important fact that it never did exactly fit this world. That is just the reason why some have rejected it and why some have accepted it.

When we gaze across the centuries to watch the church in its mission, we see bewildering variety. The missioners have included fishermen and princes, monks and soldiers, scientists and nurses, scholars and illiterates, farmers and pastors. They have worked in slums and mansions, national capitals and lonely frontiers, universities and factories. They have talked hundreds of languages and dialects, used countless technics.

Announcement and Invitation

The mission of the church in all this diversity has maintained some constant themes. Always we can identify two: mission combines *announcement* and *invitation*.

The announcement goes by various names. It is declaration, proclamation, an act of information, a spreading of news. In the New Testament it is called *kērygma*. Its content is *gospel*. It is not merely talk—important though talk can be. It is enactment—first in rites or sacraments

by which the church relives and recommunicates the deeds that prompt its faith; second in acts of helpfulness to the sick and needy and oppressed, with perhaps the realization that *all men* are sick, needy, and oppressed. Thus words and deeds tell the story that gave birth to the church and its mission.

The *invitation* is offered also in various ways. It is a bid to participate in the community of faith that declares and believes the gospel. The invitation may take the form of promise: "This do and you shall live." It may be warning: "Now God commands all men to repent." It may be command: "You have heard . . . , but I say to you. . . ." Sometimes the church has mistakenly issued commands, enforced by external weapons of public police power. When it has understood its mission, it has known that the only authority of its commands is the authority of whatever truth they represent. It has therefore been wise to leave the language of command to its Lord and use itself words of invitation.

The Biblical Message . . .

I think we can readily verify this duality of announcement and invitation by studying the history of the church. Today let us take only a few examples. Jesus says: "Repent, for the kingdom of heaven is at hand." (Matt. 3: 2; 4: 17.) Or he says, in the opposite order, "The time is fulfilled, and the kingdom of God is at hand; repent, and believe in the gospel." (Mark 1: 15.) But whatever the verbal order, in the logic of the case the announcement comes first; it produces the community that extends the invitation.

After Good Friday and Easter the message comes from a different perspective. Peter states it at Pentecost: "God has made him both Lord and Christ, this Jesus whom you crucified. . . . Repent, and be baptized." (Acts 2: 36, 38.) Paul writes it to the Corinthians: God "through Christ reconciled us to himself and gave us the ministry of reconciliation. . . . So we are ambassadors for Christ, God making his appeal through us." (II Cor. 5: 18, 20.)

. . . In Modern Dress

Today the message may sound vastly different. In an American suburb, a lawyer talks across the back fence to a businessman: "Why don't you and your wife come with us to the young couples club at the church? It's a congenial group." That message has lost most of the punch of Peter's and Paul's, but it keeps the two elements of invitation and information. Occasionally, it appears, the information is left out; people get a hearty welcome without any explanation of what the church is. Maybe it is assumed that they will find out when they get there. That is perhaps not too bad—if they do find out; but sometimes they visit the church many times without learning what it is or why it is there. Possibly one weakness in missionary activity today is that churches find it so much easier to extend the glad hand of welcome than to tell the news of what the church is.

"Is Anybody Listening?"

Still the churches today are busy and they are not stingy with words: mimeograph machines and presses, PA systems and plain human voices

are sending out a flow of material. But as W. H. Whyte and the editors of *Fortune* have asked (on behalf of American business), so the churches must ask (on their own behalf), "Is anybody listening?" Are the churches finding an audience? Does anybody care what they are saying?

Traditionally the church has reached its audience in several ways. The first apostles started with their friends and existing groups. When they toured the Roman Empire, they usually went first to the synagogues to tell the new gospel. Sometimes they simply went out to meet people where people congregated—as Paul did on Mars Hill. Often they got their audience by doing something—healing the sick or (however innocently) starting a riot. I do not mean that these were attention-getting devices, thought up by the department of public relations; but whatever happened these men used as opportunity. Thus as the years rolled on they spread their message to fellow prisoners and jailers, to shipmates and co-workers, to relatives, to audiences who saw these spokesmen martyred. Audiences listened, sometimes believed. The church grew and survived the Empire that sought to stomp it out.

. . . Through Modern Media

Today, in a very different situation, people are still talking and listening. Mission goes on as local churches reach out—timidly or aggressively—to its own environment. The word is spread through doorbell-ringing of laymen in new suburbs, through mass meetings of evangelists, through newspapers and journals. It is studied and analyzed in colleges and universities. Public holidays and ceremonies communicate the faith or some distortion of it. Radio, TV, and movies spread various versions of Christianity and various unreasonable facsimiles of the same. Art and literature, deliberately or unintentionally, force people to ask religious questions and often keep alive recognizable religious symbols. And people do listen. They listen to a lot else, and often the message of the church fails to come through with any clarity. But churches, we all hear, are growing. People listen in indifference, in mild interest, in straining eagerness.

. . . Into the Void

To be sure, Philip E. Jacob's study of *Changing Values in College* gives a great deal of evidence that today's students are "gloriously contented." But political pulse-taker Samuel Lubell tours the nation and finds signs of "historic turn in the American temperament." Beneath prosperity and contentment he discovers "a deep uneasiness," "an anxiety over impending disaster, a sense that as a nation we are beset by problems that are slipping beyond our control." Others have seen signs of this mood for a longer time. Psychologist Rollo May said in 1953 that he, along with other psychologists and psychiatrists, was finding that "the chief problem of people in the middle decade of the twentieth century" was _____ (what do you suppose?). I have given May's statement to a few hundred students in state universities and church colleges, to students in arts and sciences and agriculture and engineering. I have asked them to fill in the missing

word. Most often they furnished words like *anxiety, insecurity, fear, loneliness.* Rollo May's word is *emptiness.* It reminds us of poetry about "Hollow Men" and "The Waste Land," of paintings that have blasted all prettiness and shown the disharmony and fear that hound people, of novels and plays that have uncovered the aching void in modern life.

If the church can address this emptiness, people will listen—not everyone all the time, but enough to make the announcement and invitation worth-while.

II. The Nature of the Gospel

It is time to examine more closely the *content* of that announcement and invitation. We see plainly that the message that draws the greatest popular enthusiasm is not always the one most faithful to the New Testament. Charles II once explained the popularity of a preacher with his congregation by saying, "His nonsense suits their nonsense." That, I am tempted to say, fits too much religious propaganda today. As a result, everyone suffers: nonsensical speakers and listeners, and hungry people who cannot digest nonsense.

The original Christian message has always been called gospel, good news. And there is something remarkable about that. For that gospel was not obviously good news. Generally it came with a call to repentance. We don't usually repent over what we like to hear. There was the good news of a blessing for people. But when we read those "blessings" of Jesus in the Sermon on the Mount —blessings on the poor in spirit, the meek and the mourning, the merciful and the peacemakers, the hungry for righteousness and the persecuted—must we not wonder whether the blessings are intended *for us?*

Free but Not Cheap

The preaching of Jesus was always candid—utterly free from coaxing and every element of cheap promise. "If any man would come after me, let him deny himself and take up his cross and follow me." (Matt. 16: 24.) This is no come-on, no lure to catch the unwary. If it attracts, it is because the hearer sees past what obviously repels.

To be sure, there are more alluring, more comforting forms of the invitation, "Come to me, all who labor and are heavy-laden, and I will give you rest." (Matt. 11: 28.) That is soothing, especially when the sweet-voiced choir sings it. But Christ was not a vested choir. As Kierkegaard reminds us, to look at the inviter is to get a shock. "Foxes have holes, and birds of the air have nests; but the Son of man has nowhere to lay his head." (Matt. 8: 20.) *Such a one* makes the preposterous offer of rest. No one is likely to be trapped unawares by his invitation.

Utterly basic to the Christian message is this combination of severity and mercy, of demand for repentance and promise of forgiveness, of requirement and of grace. In this aspect the message never changes from century to century. Its first hearers expected the early end of the world; that primitive eschatology is gone. Later hearers listened in Christendom, where scarcely anyone challenged the truth of the faith; that

medieval stability is gone. Now we hear the Christian words in a new eschatological situation, where the portents of external, historical disaster match the inner uncertainties of people unsure of their goals.

In all these cases the Christian gospel is a call to a reconciled and reconciling community. It is a community of healing, a community of faith, hope, and love. It is a community that seeks not to be conformed to the world, but to be transformed by the renewal of its mind.

Hazards of Organization

Now communities are not airy dreams. They are not pure doctrines, to be enshrined in the records and preserved against all corruption. Communities mean persons—people making a living and bothered by all the world's difficulties. Communities, if they get very large, require organizations, budgets, staff, public relations, technics. No church, which starts from belief in incarnation, has any right to despise these workaday, material facts and yearn for ethereal purity. Organization and technic are part of mission.

But a community of faith can unwittingly devise organizations and technics that actually undermine its objectives. We can readily recognize such errors in the past. Burning of heretics produces not faith in Christ, but fearful and hypocritical conformity. Selling of indulgences produces not gratitude for God's gracious gift, but cynicism among the wealthy and despair among the poor.

Faith and Salesmanship

What of today's technics? Is it possible that the church, in imitation of the most fabulous economy of all time, has commercialized what by its nature cannot be commercialized? Anyone can protest against the hypocrisy of Thomas Wolfe's real estate promoter, who says:

"Lee, you'll have to attend church regularly if you want to prosper. You can't meet the right sort of people otherwise. Church membership is a business asset these days and you can't afford to overlook it. I want to tell you, from my own experience, you can do little or nothing until you have accepted Jesus Christ as your Savior."

But if that is caricature, it is fact that the Sales Executive Club of New York this year [1958] gave its "Salesman of the Year" award to America's most famous evangelist, citing him for "selling religion to millions of people throughout the world." No doubt the club acted in good faith—however ironical those words sound to anyone who knows the New Testament meaning of *good* and *faith*. If anyone should criticize these sales executives, they could reply that they were following ecclesiastical example. They had read in Whyte's *Organization Man* the advice of the Protestant Council of New York City to its radio-television speakers:

"In a very real sense we are 'selling' religion, the good news of the gospel. Therefore admonitions and training of Christians on cross-bearing, forsaking all else, sacrifices, and service usually cause the average listener to turn the dial. . . . As apostles, can we not extend an invitation, in effect: 'Come and enjoy our privileges, meet good friends, see what God can do for you!'"

Salesmanship aims at measurable results. And by that standard the church salesmen are doing rather well. Membership rolls and building programs remind us of the song of an earlier American generation:

"A new church greets the morning's flame,
Another evening's ray
All hail the power of Jesus' name
We're building two a day."

That was the period when Dr. Henry Sloane Coffin protested that some ministers had stopped being shepherds to become ranchers.

It is easier to ridicule this sort of thing than to correct it. Part of the Christian mission is to address contemporary society, including the "average listener," whom the Protestant Council mentioned. Part of the mission is to invite the hostile and indifferent to discover this community of reconciliation. Technics that achieve that goal are good.

But some technics destroy that goal. The god of the jukebox music is not the God of our fathers. The god of the hidden and unhidden persuaders, who urge us to claim him as a weapon against "atheistic communism," is not the high and holy one who inhabits eternity. The vague somebody "upstairs" is not the God who so loved the world that he gave his only Son.

All this puts the church in a perilous situation. It is bidden to "make disciples of all nations" (Matt. 28: 19). It disobeys if it fails to address *the nations.* It disobeys equally if, in talking the language of the nations, it fails to make *disciples.* No wonder the church complains that its responsibility is hard. But then, no one ever said that Christian mission was easy.

III. Mission in Today's World

We have been examining, in a general way, the problem of Christian mission, particularly of home mission. Let us now look more specifically at some factors in the contemporary world that demand of the church the peculiar combination of fidelity and ingenuity characteristic of effective apostles.

Reconciliation or Congeniality?

The first of these factors is the nature of human relations and community. Christian missions always extend an invitation to participate in the community of faith. Listen to historian Edwyn Bevan describe in *Christianity* the mission of the early church:

"It can hardly be doubted that the attraction of Christianity from the very beginning was social. It was not as a disembodied truth uttered into the air that the Christian "good news" laid hold of men; it was through the corporate life of the little Christian societies in the cities of the ancient world. . . . Each little group was a center of attraction which drew men in from the surrounding world. In that way, probably, more than by the preaching of any few individuals, the church grew."

From Individualism to "Togetherness"

We have seen changes since those days. Most of us have lived through the fading days of that phenomenon curiously called "Protestant individualism." We can remember times when people praised the Christian message, but asked why it ever got

cluttered up with a church. Now the reverse movement has set in. People are often more interested in the church than in its gospel, in its coziness than in its testimony. Anyone in our work who has kept his head above water can shake that head in concern for the "other-directed" personality and the "organization man" of our time.

Still we are not sure what to make of this phenomenon. Our old habits of bemoaning rugged individualism (which certainly was not Christian) make the new thirst for community look good. But there is something disquieting about this new sacramental word, *together*. Was it weird coincidence or a clever plot of some minor demon that caused the largest Protestant magazine to adopt the name, *Together*, at about the same time that a commercial women's periodical chose the slogan, "The magazine of togetherness"? The latter advertises, "Togetherness is the way of modern life." Do the two magazines mean the same thing by this word—or something vastly different? I do not know. I often wonder.

The Wall of Class and Caste

We all do know the difference between the community of reconciliation described by the New Testament and the community of congeniality that gathers in many a church building. The former rejoices that in Christ there is neither Jew nor Greek, neither slave nor free, for all are one in Him. The latter rejoices that in this church there is neither immigrant nor Negro, neither poor nor ill-dressed, because such people just don't come here.

Listen to two witnesses on this problem of the American Church today. The first speaks from inside the church. Harry Emerson Fosdick, after his years in the pastoral ministry, writes in his autobiography, *The Living of These Days:* "I note this frustration in trying to save a Protestant congregation from being a class church because it has haunted all my ministry. It constitutes today one of Protestantism's major problems." The second speaks from outside the church. British historian D. W. Brogan, the friendly critic of the United States, acknowledges a "genuine religious revival" that has made religion a "blue chip" in this country. But, he says, in *Harper's Magazine*, February, 1957: "There is a practical test coming that will be, I think, decisive. If five years from now, in those areas in which organized religion is strongest—that is, the South—desegregation in the churches is not pretty nearly complete, I shall take the liberty of doubting the existence of a great spiritual upheaval." Two of Brogan's five years are past. The fact that the most able and faithful pastors find it easier to call for integration of public schools than of churches shows with devastating clarity the kind of "togetherness" that our churches celebrate.

Can it be, as Mr. Brogan suggests in *The American Character*, that "the American people will end up going round, in happy harmony, a mulberry bush that isn't there"? Against that danger, he says, "a great deal of modern American religiosity is less than no safeguard."

The lesson for home missions is plain. The churches may, by raising new buildings and gathering more people into groups, simply betray

their calling. They have the opportunity of introducing into the bewilderment of American life purposive communities of reconciliation.

Technology: Threat or Promise?

A second aspect of the church's mission today concerns modern man's phenomenal technical achievements. Sometimes I think that only two divine commandments have won man's enthusiastic response. Both are in Gen. 1: 28: the first is to "be fruitful and multiply"; the second is to "subdue" and "have dominion over" the earth. I shall not be so un-Biblical or so un-American as to deplore either of these activities. But I shall suggest that these commandments, when separated from all the rest, are loaded with possibilities of disaster.

American man has been a great success in subduing the earth. Fly from New York to Washington and try to pick out the separate cities in that long, populated strip. Notice, too, how rural man is becoming urbanized. He is less the traditional man of the soil than the technician of food production. A news magazine rejoices that prosperous farmers are purchasing the paraphernalia for cocktail parties that once only city dwellers and suburbanites bought. As the urbanizing, industrializing process changes the face of the land, it changes also the people who dwell in the land.

Nostalgia in a Brave New World

Let's not be sentimental. The nostalgic thought that the smell of new-mown hay is the only appropriate ecclesiastical incense is neither sound theology nor sound sociology. The timidity of churches that fear metropolitan society stands in pitiful contrast to the faith of apostles who invaded past empires.

But let us see the problems in this "brave new world." Let the church struggle with juvenile delinquency, the effect of mass production and unemployment upon persons, the social changes that automation is bringing, the peculiar temptations of sordid slums and snobbish suburbs, the effect on imagination of the dreary monotony of most television, the curious relation between a man's character and his car. The church lives and carries on its mission in the midst of these problems; it had better produce in its midst experts on them and learn from any other experts who will teach it.

Some Things Cannot Be Manipulated

Instead of now exploring all these complex subjects, let us look at one characteristic set of mind in a civilization like ours. It is the attitude of manipulation. With good reason we become impressed with the things we can control. That *we*, of course, is an extensive term, because most of us cannot control much of our complex environment. *We* includes the auto mechanics and the servicemen for our appliances, the doctors who can cure most diseases and the researchers who are discovering how to cure the rest, the airline pilots and the men whom we watch in combined awe and impatience as they try to send missiles around the earth and the moon.

Amid these triumphs of manipulation, we become vulnerable to the shock of the unmanipulable. We

know less than some other generations of how to face death. Insecurity gnaws at us the more painfully because we like to think that we can control our security. We parents, conditioned by talk of social engineering and psychological determination of behavior, sometimes meet the shock of our children's freedom. We learn that we cannot manipulate these children—or we succeed in manipulating them and discover that we have destroyed what we most wanted, their free gratitude and love.

The most characteristic blasphemy of our time is the attempt of religion to manipulate God. Often it appears that the religion that "reaches the most people"—whether via best sellers or radio and TV—is the kind that offers the technics for controlling the Almighty. This is the denial of the holiness of God.

Reverence for Power

A society impressed by its own power does not quite know what to do with reverence. It can push things around, carry out projects, accomplish goals more comfortably than stand in silent wonder. The result is apparent everywhere. *The New York Times* sportswriter Art Daley bemoans the shift of baseball franchises as tradition yields to the scramble for money. "Nothing is sacred any more," he complains. "Someday the Yankees may wind up in Peoria." Philosopher Susanne Langer puts it more philosophically in *Philosophy in a New Key:* "Every person finds his Holy of Holies where he may: in Scientific Truth, Evolution, the State, Democracy, *Kultur,* or some metaphysical word like 'the All' or 'the Spiritual.'"

Technology and urbanization destroy some of the old deities, increase the power of others. Arnold Toynbee comments that the religious options before modern man no longer include one of the powerful options of the past: the worship of *Magna Mater,* the earth-mother of so many cults, symbol of the fertility and beneficence of the soil. Modern man approaches the soil with the instruments of exploitation, not the gratitude of dependence. But the decline of this religion accompanies the increased power of another ancient religion. The "unavowed worship" of the state, says Toynbee, is "the most prevalent religion in the Western world." We obey this state, declare our loyalty to it, struggle for it against its enemies, let it demand our wealth and our lives. Society tolerates "heretics" with an indifferent smile; it punishes "subversives"—the heretics of nationalistic religion.

The Church's Business

The church, like the rest of society, worries uneasily about the threats of

man's technical skill in atomic destruction. It wishes it might speak with certainty to the nations about this desperate portent. Actually there is no reason to expect the church to become expert in technics of diplomatic maneuver or detection of explosions. But the church can denounce blasphemous nationalism.

It is the business of home missions today to announce the transcendence of God. That job cannot be left to the professional theologians. It is primarily not a matter of metaphysics, but a testimony that God is holy. It is the reawakening of reverence and wonder of appreciation for the beauty and purity of holiness, in a society all too impressed with its own dominion over the earth.

The Lesson of the City

The church need not, however, deplore technology and urbanization. These are achievements and opportunities. Eric Voegelin, the brilliant philosopher and political scientist, points out that city means insight and emancipation. In the ancient Greek *polis* men began to shake off traditional parochialisms, to meet other persons as persons, not simply as kinsmen or aliens. Thus the city can be a secular analogy to the church. It is the society that, in a mingling of achievement and failure, overcomes barriers that have so often divided men. Here people learn to live with those unlike themselves, learn that the good of some is inseparable from the good of all.

Possibly that is why the early church, as historians tell us, made most of its converts from the urban population of the Roman Empire. Ancient cities like Rome and Corinth and Ephesus, for all their vice and idolatry, became the centers for Christian missions.

I do not need to warn against getting romantic about the city. Its sights and smells can be oppressive enough. But the Christian home mission has come to a time of reckoning —to perhaps its last chance to change the city from a symbol of frustration to one of opportunity.

Happiness or Redemption?

A third aspect of the church's mission today gets expression in a phrase that our forefathers wrote into this nation's Declaration of Independence: *the pursuit of happiness.* Today it has a less rugged meaning than in Jefferson's time. Evelyn Waugh's savage satire describes the marble-sculptured words between the Golden Gates of the cemetery, Whispering Glades. Those words tell of the dream of "a New Earth sacred to *Happiness.*" They invite, "*Enter, Stranger, and Be Happy.*" (From *The Loved One.*) Jefferson wouldn't know what to do with that.

Yet the characteristic pursuit of happiness these days is not the cheap hedonism of a "sensate society." A far more complex phenomenon, it includes longing for the comfort and stability of the home—an elusive but desirable goal in America. It includes the earnest wish that the children be both moral and successful. It includes wistful craving for affection. And it includes the combination of social idealism and national self-esteem that make America a wonderful land, but a land too convinced that it is wonderful, too eager to tell the rest of the world to be like us.

Granting much that is good in the "pursuit of happiness," the church still has a quarrel with the phrase. The Christian goal—call it salvation, redemption, or blessedness—is both more daring and more tragic than the goal of happiness. Furthermore it is not won by hectic or cautious pursuit; it is a gift of grace to the needy. It is a gift of solace in suffering, or healing for sickness.

We are hardly ready to appreciate that gift. We have moved from the rigor of early Puritan life through the period of "the acquisitive society" to this time of the "affluent society." Despite pockets of desperate poverty, which we too readily overlook, we enjoy a mastery of production in which for the first time in history there are more white-collar than blue-collar workers, in which a society spends more money on prepared dog foods than on baby foods. We have pursued happiness. We are taken by surprise if anyone asks us Dostoevsky's question: "Which is better—cheap happiness or exalted sufferings? Well, which is better?"

Critique from Without

Some American artists, standing outside the church, have faced that question with greater frankness than most of the church. Eugene O'Neill in 1934 said:

"I am going on the theory that the United States, instead of being the most successful country in the world, is its greatest failure. . . . Its main idea is that everlasting game of trying to possess your own soul by the possession of something outside of it too. . . . The Bible has already said it much better: 'For what shall it profit a man if he shall gain the whole world, and lose his own soul?'" (From *The New York Times*, September 28, 1958.)

More recently William Faulkner has put it this way:

"Perhaps one of the things wrong with our country is success. . . . In our country a young man can gain it with no more than a little industry. He can gain it so quickly and easily that he has not had time to learn the humility to handle it with, or even to discover, realize, that he will need humility.

"Perhaps what we need is a dedicated handful of pioneering martyrs who, between success and humility, are capable of choosing the second one." (From *The New York Times Book Review*, February 6, 1955.)

O'Neill, I think, is wrong in calling the United States the world's "greatest failure." But he and Faulkner pierce through a lot of sham and illusion to show us the hollow nature of many of our triumphs. Home missions in our time, if they act in Christian fidelity, will confront the success cult with a testimony more glorious and more painful than that of the pursuit of happiness. And—even more difficult than talking to others—it will evaluate its own accomplishments with criteria that come from its faith rather than from its environment.

The Boundary of the Church

All these characteristics of mission come to a focus in a fourth one: the problem of determining the boundary of the church. Christian mission always includes a dual impulse, an inclusive and an exclusive tendency. The church seeks, in its inclusiveness, to reach out into the

world, to permeate its attitudes and institutions, to draw God's creation closer to God's will. The outcome of this impulse is the church of Christendom or the national churches, which seek to include all people and educate them from childhood in the ways of faith. The exclusive impulse, then, marks off the church as a community of the thoroughly committed. This impulse produces the "gathered church," which reminds us that the world crucifies Christ. This church seeks as members those who see that conflict and make their decision for him.

Both impulses have an authentic tradition deriving from the New Testament. Churches of both traditions are co-operating in this united home missions work. Most American churches mingle the two impulses, now pointing to the dramatic gulf between world and church, now putting out bridges across that gulf and interpenetrating the world. And often people confuse the two impulses without understanding what they are doing.

"Cutting Edge" to "Oozing Piety"

Ever since the days of the Puritan settlements, the churches have molded the thought and institutions of America. They have survived hardships and hostilities, and have come back strong. You know the statistical record—how recently for the first time the churches have come to include a majority of Americans. You know the general mood of approval for religion.

You know, too, how in this atmosphere Christianity loses its cutting edge. It takes no effort, no discipline, to be a Christian. The Christian faith, for most people, is part of the oozing piety that covers the land. As many a writer has told us, the prevailing religion of America is religiousness. If sometimes in its history the Christian church has let a beacon shine through the darkness, now there seems to be neither beacon nor darkness but a diffuse twilight across the land. The churchman faces Sören Kierkegaard's question: How can I become a Christian in Christendom?

Institutionalized Dullness

Such a picture of American Christianity might seem to imply a complete victory for the inclusive impulse that puts out bridges between church and world. The bridges are so broad that most commuters never see the abyss between church and world. Yet the exclusive impulse is working too. The church keeps cutting itself off from the world. This separation, however, has less to do with the Christian call to dramatic, exclusive loyalty than with routinized and formalized institutions. Those outside the church are often there less because they reject the church than because they find it dull. O'Neill and Faulkner, whom I have quoted, represent a great many sensitive artists who write about the great theological themes of sin and salvation, sometimes deliberately echo the Christian faith, but find no attraction in the church. And the churches, all too often, are uninterested in these authors, sometimes rejecting them outright because their characters use naughty language and do wicked deeds. Likewise many men of vigorous conscience, working for economic and racial justice, find little in common with the church.

The Affair Between Church and Culture

It will not do, you see, to say that the church is either too inclusive or too exclusive. Simultaneously it has so merged with American culture that it includes many who have no notion of what Christian doctrine or discipleship mean; and it has so ignored American culture that it excludes many who might respond if its invitation could ever break out of stuffy wrappings to meet them directly.

In, but Not of the World

Thus in four characteristic problems of the church in our time we have seen something of the nature of its home mission. Any effective mission will be distinctively contemporary; that is, it will address its announcement and invitation to the people of today. And yet the contemporary message is a New Testament message.

Of Christ the New Testament says: "He came to his own home, and his own people received him not. But to all who received him, who believed in his name, he gave power to become children of God." (John 1: 11-12.)

The work of missions is the work of "ambassadors of Christ." But unlike most ambassadors, who go to foreign lands, these ambassadors are commissioned by Christ to go to "his own home." They dare not despise or condescend to this world which is his home. Yet they dare not acquiesce in it, for as it rejected him it rejects his ambassadors. Still they carry a message of healing that the world needs—and sometimes wants. Now as always the Christian mission is the inescapable, perilous, and gratifying opportunity of the Christian church.

PROGRAM POINTERS

As church officers, boards, and congregational groups meet this fall to plan for the program year ahead we hope the agenda will include some hard (and maybe embarrassing) questions about the church's influence in American society. The lead articles in this issue of SOCIAL PROGRESS provide new standards of relevance and responsibility that severely test our modern churches and call into serious question our present busyness with promotional efforts and building campaigns.

Mills and Shinn challenge the churches to lead in examining prevailing ethics and values in American life. We hope the questions below will be useful to church groups in two different ways: (1) in understanding and emphasizing what the authors really mean; and (2) in evaluating their particular church's leadership in the civil order.

LET'S TALK IT OVER—"THE HISTORY MAKERS"

Part I

1. Are you aware of being seriously affected by decisions made by persons you have never met? How and in what degree?

2. Are you aware of participating in the making of decisions that affect people you will never see? Give examples and estimate their effects.

3. Do you always feel free to follow the course dictated by your "reason" or "common sense"? If not, are the restraints internal (self-made) or external (imposed from the outside) or both?

4. List the groups and organizations to which you belong. Double check the ones in which you personally decide what will be done by the group. Single out the ones in which you have a part in deciding what will be done by the group.

Part II

1. Do you agree that in "the world encounter of two types of political economy . . . capitalism is losing" as asserted on page 9? This assertion is not documented by Mr. Mills, and any discussion of the validity of it needs to be supported by some knowledge of political and economic realities in our contemporary world.

2. Of those who contend against it, and those who support it, who seem to be more well read in current world events? What newspaper do you read habitually? What periodicals?

Part III

1. Do you agree that in our "overdeveloped nation," life, labor, and leisure are more and more organized around increased production and the pursuit of material goods, as asserted on page 9? Have these become "fetishes"?

2. According to the author, the marketing mechanism (advertising, public relations, packaging, etc.) is the primary shaper and molder of values, the foremost transmitter of culture, and probably more important in producing insensitivity than are school, church, and home. Do you agree? Why?

3. What is the purpose at dead center of our lives that defines our relations to the world? What is really sovereign in our lives? Only the factors in your life that influence you the most?

Part IV

1. In this description of the merger of the military men and the corporation men into a politically powerful elite, the author does not mention the concentration of economic and political power in organized labor. Do you think he is justified in this omission? Why?

2. The author, in indicating the political power concentrated in a few military and corporation figures, states (page 12) that one reason for this is that small, voluntary associations that connect individuals with centers of power are no longer a dominant feature of the political structure of our society. Except for the power elite at the top, he assserts, far fewer people express opinions in politically effective ways. How could you?

3. Who are the decision makers in your community? What elites of power run your town? Where do the churches fit in?

4. On page 12 the author charges that educational and religious institutions do not connect public issues with private troubles. If this is true, what are its implications for the relevance of faith to life in our twentieth century?

Part V

1. In a world in which the means of power and decision making are diffused, says Mills, history seems to be made by "fate." But in a world in which great concentrations of power and decision-making ability are available to some, man can make history. Comment on the validity of this statement from a human point of view . . . from a Biblical point of view.

2. Do you think it is true that "the intellectuals" (or the clergy, for example) simply echo, but do not influence, the confusions of officialdom? Or, to put it another way, that "the free intellect is divorced from decisions of power"? (See page 15.)

3. Do you believe that the church is concerned with minor problems having no connection with issues of public relevance? How about your church?

4. Should the "moral passion" and "intellectual energy" in the church (your church) relate themselves to public issues like the following: racial desegregation, foreign policy, housing and urban renewal, improved public education, ethics in local government, labor-management relations? If the answer is "yes" how does your church tackle such issues?

5. What are some of the big unresolved, controversial issues that members of your church ought to be discussing?

General Discussion Questions: In our current cultural situation do you feel that the "balanced view" or the "biased view" better states the truth about our current cultural situation? Why? (See page 13.) Can you identify persons or groups or organizations who are lobbying, not for a particular group or region, but for *all* the people, for the common good?

LET'S TALK IT OVER—"THE AFFAIR BETWEEN CHURCH AND CULTURE"

Part I

1. What are the social and technological situations you remember in your lifetime that contrast markedly with the current situation? (E.g., the first airplane you saw in flight, the time your family got the first telephone installed, your first radio or television set.)

2. The author states (page 18) that the Biblical message contains two elements, announcement and invitation. If it is true that many contemporary Americans stay out of church because they find it dull and boring, what do you think could be put into the announcement and the invitation to appeal to these outsiders and still remain true to the Biblical understanding of the "good news"? Can it be verbally stated today in a new and fresh way? How?

3. The author says (page 21) that *emptiness* is the common problem of twentieth-century Americans. Someone else has said that we have "a God-shaped void" in our hearts. If this is true, does emptiness characterize only the lives of those outside the church or also of those within it? How does emptiness manifest itself in the lives of the unchurched? How, if it exists, does it manifest itself in the lives of church members?

Part II

1. If the Christian community is a "reconciled and reconciling" community, how might reconciliation take place within the church with respect to: (*a*) an alcoholic, (*b*) a divorcee, (*c*) an unwed mother, (*d*) a businessman found guilty of misappropriation of funds, (*e*) a juvenile in trouble with the police, (*f*) a couple having marital trouble, (*g*) a labor organizer leading a strike in a city hospital, (*h*) a white couple in an all-white suburb who have sold their house to a Negro family? Does it seem most appropriate for the minister to deal with these problems as the *representative* of the congregation, or could some unit of the congregation itself deal with them in a reconciling way?

2. Discuss the truth or distortion of the quotation from Thomas Wolfe on page 22: "I want to tell you, from my own experience, you can do little or nothing until you have accepted Jesus Christ as your Savior." If it is a caricature, how much of one is it? 100 per cent? 75 per cent? 50 per cent? or not at all?

3. Must the church speak and act differently when it seeks to address "the nations" (page 23) or the institutions within a nation as corporate entities as over against the way it speaks and acts when addressing an individual person? For example, if it speaks to the business agent of a labor union and the labor relations manager of a plant, should it use different language from that which it would use if it addressed the union or the corporation as corporate bodies?

Part III

1. In Shinn's article we see a new concept of the church as a fellowship of believers. The true nature of the church reveals the social nature of persons. Many in our modern churches confuse organizational success with Christian fellowship. Can you compare some of the characteristics of a fellowship that has "congeniality" as over against those of a fellowship that has "reconciliation"? Could you find the former outside the church? Can you have (in the church) the latter *without* the former? Does your church?

2. Discuss the validity of D. W. Brogan's criterion of the "religious revival" (page 24): "If five years from now, in those areas where organized religion is strongest—that is, the South—desegregation in the churches is not pretty

nearly complete, I shall take the liberty of doubting the existence of a great spiritual upheaval." By what standards do we determine whether or not there has been a spiritual revival?

3. Do you feel that "popular religion" attempts to "manipulate God" by suggesting religion as an answer or "the" answer to various and sundry of man's needs? If yes, give examples.

4. In first-century Rome to be a Christian was dangerous, perhaps fatal. In contemporary America it is to considerable extent socially, economically, and (if one is interested) politically advantageous to be known as a Christian. The tables have been turned. Sometimes it is hazardous to challenge prevailing social practices that are favorable to organized religion, as for example, when a suburban family instituted a court case to prohibit prayer and Bible-reading in the public schools they experienced social and economic reprisals. What are the implications of this "reversal of situation" from that of the first century? Discuss this in the context of the statement from the Assembly of the World Council of Churches at Evanston: "If there is no tension between the church and the civil community, either that community is regenerate or the church is captive."

5. Discuss the implications of the paragraph on page 27, beginning "It is the business of home missions [or the church] to announce the transcendence of God." What does this mean to you? How can this be done "in a society that is all too impressed with its own dominion over the earth"?

6. Do you honestly feel that the churches in America are engaged, with the dominant trends of American culture, in "helping people to be happy"? Are they preparing people to meet death, tragedy, and frustration? Discuss the statement: "We live in a culture whose institutions prepare us for beauty but not for ugliness, for success but not failure, for achievement but not frustration, for life but not death."

7. In a society in which the traditional works of mercy of the church (e.g., care of the poor, the sick, the orphans, the widows, the imprisoned, the naked, the hungry, etc.) have been taken over by "secular" institutions, what works of "healing" or "ministry" remain for the church? Are social "illnesses" like segregation, economic injustice, or political control legitimate objects of the church's healing ministry? If not, why not? If so, what does the church need to know in order to undertake a healing ministry in these areas?

BEYOND PLATITUDES

As the churches face up to the problems of power and irresponsibility and try to make clear what the real issues are, they should be taking the long "wholistic" view of human affairs. This will probably mean a long, hard look at the community. For a quick community study, one of our favorite sociologists, Dr. Roy Francis, of the University of Minnesota, suggests these seven steps:

1. Drive up and down the city streets in a five-mile radius around the church. Note residential housing, commercial buildings, industrial development, upkeep of streets, evidence of disrepair and blight, lack of sanitation, traffic hazards, slum areas. Note also the use of land for parks, expressways, new housing developments, new industrial sites, new shopping centers. Notice also new real estate developments.

2. Follow the real estate advertisements in the local newspaper for at least a week or two. Note the areas

of the community where the greatest number of houses are for sale, the vocabulary used to persuade buyers to invest in real estate.

3. Study help wanted ads in the local newspapers. This is useful in determining how the population of your community makes its living. List the various salary levels and categories of employment. Your notes about job opportunities should be compared with the employment figures available from the chamber of commerce and the U.S. employment office and also with the categories of employment represented in the congregation.

4. Look over the yellow pages of the telephone directory to get a better idea of how the city is organized. What are the associations and organizations to which people belong? Note those which are connected with some national or international organizations.

5. Study the census tracts for your city. Most metropolitan areas are studied in detail by the census takers. Census data reveal a great deal about the people who live in a parish and in the city as a whole.

6. Get a large street map. Locate the church geographically and socially in relation to its membership, and the proximity of other churches and social institutions.

7. Make a chart or a list of the number of community groups to which the church membership is related. What people in the congregation are interested in schools and are active in P.T.A.'s or serve on the school board, or as officers of teachers' associations, teachers' unions? What members are interested in the political life of the community? What service organizations and clubs do they join? What members serve on the boards or staffs of health and welfare agencies? Who are related to mass communications? A key-punch card system is a useful way to catalogue a great deal of information about church membership. Data once collected about the members ought to be organized in some useful way so that it can be immediately available. And such data, we hasten to add, are useful not simply to enhance the church as an institution, but to extend the church's ministry in the community.

WHAT'S HAPPENING

In the Churches

From *Hints and Helps,* a publication of the Department of Social Education and Action, Presbytery of Chicago, we learned of the work of the SEA committee of the Community Church, Lombard, Illinois. The committee was organized in 1958, shortly after several members and officers attended a presbytery SEA workshop.

One of the first actions of the newly organized committee was to present for the congregation a program showing the purpose and scope of social education and action.

Members of the committee take responsibility for being present at village board meetings, school board meetings, and at meetings of civic organizations such as the local council on human relations, recreation council, and a film council (with its purpose to preview movies to be shown at the children's Saturday matinees). Reports of the activities of these groups are made to the SEA committee, which in turn reports and makes recommendations to the session and congregation.

The committee has also assumed responsibility for being aware of pertinent articles appearing in newspapers and magazines. Often commendatory or critical evaluations of such publications are made. The articles together with other pamphlets, periodicals, etc., are filed for use of the SEA committee and the congregation.

Another activity of the committee called attention to the social deliverances of the General Assembly. Each member family of the church was mailed a copy of the July issue of SOCIAL PROGRESS, which contains the social deliverances of the previous General Assembly. In order to encourage its use from time to time, questions about specific deliverances with answers referring to pages in SOCIAL PROGRESS have appeared in the Sunday church bulletin and in monthly newsletters.

The committee also co-operates with other churches in the area. On one occasion they joined in a celebration of the anniversary of the United Nations.

Concerted action against community problems such as bingo, lurid pictures, etc., has been a part of the committee's action program.

"Amid the frustration, turmoil and anxiety—we have made a stand." These are the words of Philip C. Nettleton, moderator, Texas Synod Presbyterian Student Association, in a report to the Department of Social Education and Action. The report contains some searching and disturbing observation concerning one aspect of life along the southern border and tells what the student association is doing about it.

Here is Mr. Nettleton's story:

"This is Lubbock, Texas. Prosperous, rapidly growing, hub of the plains. When dry-land farmers go bankrupt, they find work in Lubbock. When someone is seriously ill, there are doctors in Lubbock. When an entrepreneur creates something new, it can be manufactured in Lubbock. When farm boys reject the vocation of their fathers, there is a new life in Lubbock. All roads lead to Lubbock. (Allusion international.)

This is Lubbock, Texas. Cotton center. Home of small industry and service establishments. But, the economy is dependent upon a people, another people, a people content in servile conditions. A people whose ancestry dates from the Spanish colonization, or from the slave trade. Cheap labor. Inadequate housing and disease. Discrimination! Frogs, greasers, coons, niggers. Prejudice! Dual facilities and unequal opportunities.

This is Lubbock, Texas. The sun shines on all, and it doesn't rain. The cotton is up showing promise of a good year. But it needs more than warmth and moisture: it needs a people. Migrant, cheap labor.

This is Lubbock, Texas. An incident has occurred in which members of the Mexican consulate were discriminated against. A report was filed and the government in Mexico City now refuses to permit Latin American migrant laborers to enter Lubbock county. Legations were sent to intercede. Apologies were made. More incidents occurred; Lubbock remains black-listed.

That is Lubbock, Texas. Amid the frustration, turmoil, and anxiety, among the organizations mobilizing to correct a "bad situation" are a group of Presbyterian students who see the underlying issue of human freedom. We have made a stand, are writing letters, giving speeches, and affirm the following creed:

I BELIEVE in one God, Creator of all men, author of justice and love, who has commanded us to love our neighbors as ourselves and to be humble in spirit.

I BELIEVE in equality before the law.

I BELIEVE that it is my responsibility to accept as my equal all men regardless of racial, cultural, or national heritage in my everyday affairs; and to create better economic, social, and political conditions so that all men can live better to the glory of the God who made us.

What is SEA? Why is SEA? When is SEA? Where is SEA? Who is SEA? How is SEA?

Finding answers to these questions proved helpful to members of Northumberland Presbytery's Subcommittee on Social Education and Action. At a workshop chaired by Rev. Robert Taylor, Danville, Pennsylvania, these questions were explored following a discussion of the church and its purpose.

Participants discovered the far-reaching implications of these questions as the discussion led them into a consideration of concomitant questions such as: Should we be concerned with censorship and indecent literature, etc.? What about legalized horse racing? Should we oppose Sunday sales? How can the United States do business with Red China? Can the church say Red China is "bad"? Should public-school funds go to parochial schools?

The workshop closed with an affirmation that "if we feel a need, our Christianity should be able to find a way to remedy it. We should start where we are and sometimes must take a step at the risk of our popularity." Individuals and churches were urged to read and study the literature available from the Department of Social Education and Action. Highlighted throughout the workshop was the need for social education and action to become an integral part of the church's ongoing program.

Members of the state Senate and House of Representatives who are Presbyterian were dinner guests

recently of the Synod of Pennsylvania's Social Education and Action Committee and the Department of City and Industrial Relations, Presbytery of Pittsburgh. The legislators shared a number of revealing points about the church's effectiveness in political action.

The church, they said, has a vast opportunity for missionary work in political life but has pretty much ignored this opportunity by living in a world of its own.

One prominent Senator commented that he had received hundreds of letters on gambling from churches but had received no church letters on a number of much more important matters. The church, to him, appeared to be blissfully unaware that any other items were even under consideration.

The guests also provided some good advice on writing and contacting representatives and admonished the committee to educate members of churches on vital political issues and to encourage members of every church to write or visit their representatives. They suggested that names of representatives be carried regularly in church bulletins and that issues be discussed in adult groups.

"Revolution in Our Cities" was the theme of a New England Synod SEA workshop. The program arranged by Rev. Robert Forsberg, Connecticut Valley SEA chairman, included presentations on "Changes and Trends in Our Cities," "Protestant and Catholic Social Concern —Likenesses, Differences, Conflicts, Co-operation," "Theological Perspective," and "Political Perspective." Mrs. Fred. Church, synod chairman of SEA, presided.

The Presbytery of Omaha in its quest for the answer to the role of the church in integrated housing discovered an interesting approach through a housing institute.

This useful institute—an afternoon meeting requiring approximately two and one half hours—which was held in Omaha, Nebraska. The program included: (1) a devotional service; (2) an address, "The Housing Situation in Omaha," by Mr. George Robinson, executive secretary, Omaha Urban League; (3) three simultaneous discussion groups in which the following subjects were explored: facts and fantasies about integrated housing, the realtors' role in integrated housing, the psychological aspects of housing (those who moved out, and those who moved in).

In conclusion, the relation of the church to the immediate situation and the church's role in integrated housing was presented by the Synod of Nebraska SEA chairman, Rev. H. Franklin King. Rev. C. E. Tyler, SEA chairman for Omaha Presbytery, presided.

A plea for consistency in the implementation of the church's position on segregation was recently voiced by the Synod of South Dakota.

The synod went on record disapproving a policy of advertising racially restricted real estate in *Presbyterian Life.*

In Washington

Now that the first session of the 86th Congress has finally adjourned, after one of the longest sessions on record and the biggest peacetime appropriations total in history—approximately $82 billion—Washington is attempting to assess and evaluate its work.

By any standard, the general consensus is that the record compiled is an impressive one. This is especially significant in view of the fact that a Republican President, ineligible to succeed himself, was in the White House and the Democratic majority on Capitol Hill was the largest in twenty-two years. In the words of William S. White, noted Washington correspondent and columnist: "It has been a responsible Congress in effective, working terms. . . . It has been basically co-operative on all matters of high principle, including foreign policy, with a Republican President."

The results are generally interpreted as a triumph for the President since, as pointed out by *The Washington Post*, "Not a single piece of legislation with a distinctly Democratic stamp became law." This is attributed to the masterful job done by the Administration in guiding the Congress down legislative paths of its own choosing and to the new and competent Republican leadership in both the Senate and House. Senator Dirksen (R., Ill.) replaced Senator Knowland as Minority Leader in the Senate, and in the House, Representative Charles Halleck (R., Ind.) succeeded Representative Joe Martin (R., Mass.). The Republican leadership capitalized on the lack of a working cohesion among the Democrats and cleverly exploited the latent bond of sympathy between the Southern Democrats and the Republican Party.

However, the President suffered some major defeats. The Senate refused to confirm his nominee, Lewis Strauss, as Secretary of Commerce. His request that the interest rate on long-term Government bonds be lifted was denied, and Congress made a drastic cut of $700 million in his foreign-aid appropriation request. For the first time in his almost seven years in the White House, Mr. Eisenhower also had a veto overridden—the so-called "pork-barrel" public works measure.

Major accomplishments of the session include a labor reform bill, statehood for Hawaii, expansion of the resources of the World Bank and the International Monetary Fund, a housing measure, a highway financing program, and the extension of the Civil Rights Commission for two years. Among important matters left unfinished were farm legislation, aid to education, higher interest rates on long-term Government bonds, water pollution, and a so-called clean elections law.

In a postsession attack on the work of this session of the Democratic-controlled Congress, Mr. Eisenhower referred to "many disappointing failures" and to the distortion of "the shape of the budget in many respects." Commending it for some legislative advances, he concluded: "I believe the American people can convert their gains for a responsible government in this first session into a complete victory in the second."

About Books

The Presentation of Self in Everyday Life, by Erving Goffman. A Doubleday Anchor Book, 1959. 255 pp. Paper, 95 cents.

This is a fascinating handbook for the study of human behavior. The author, a sociologist at the University of California at Berkeley, deals in great detail with the many and complicated roles that all of us play in life. He uses the analogy of drama to show that when an individual appears before others he has many motives for trying to control the impression they receive of him and the situation. The book is concerned with some of the common techniques that persons employ to sustain impressions and to control the responses of others. Intriguing examples are given of the masks we wear, and of our skillful contrivances and programing of ourselves.

The conclusion of the book shows some helpful comparisons between our Anglo-American society and other social systems in the world. The author reminds us that we must not be offended or surprised when we become acquainted with other cultures. Furthermore, he reminds us also that in current management-labor relations and diplomatic negotiations it is required that a team representing one view may enter into meetings with other teams holding other views, and give the appearance of leaving the meeting in a huff when they deliberately avoid interaction or ostensibly seek to destroy interaction to save honor and face.

The author recognizes the fact that our presentation of ourselves to others is not a new idea, but he observes that the very "structure of the self" can be seen in terms of how we arrange for such performances. Although Dr. Goffman admits that this use of theatrical concepts was in part a maneuver, we think the reader will agree that it is an effective analogy, and a most helpful way to understand ourselves and the structure and significance of our social encounters and interaction.

The Sociological Imagination, by C. Wright Mills. Oxford University Press, 1959. 234 pp. with index. $6.00.

This provocative book is a remarkably readable and lucid explanation of the current theories and uses of social science. Its author is a brilliant sociologist whose speech is printed as the lead article of our magazine.

The first half of the book is a bare knuckles critique of certain "schools" of social science. The grand theorists who ignore the realities of power, the abstracted empiricists whose statistical analyses bogged down in samplings of individual responses, and the practical welfare workers who see only

"cases," all are seen as neglectful of "intellectual craftmanship" and lacking in passion to understand "the terrible and magnificent world of human society in the second half of the twentieth century."

The second half of the volume is an eloquent defense of classical social analysis which attempts to understand men and women in their complicated social relationships and to place persons and events in historical perspective. This section restates the author's own philosophy of social science and a most important theme that runs through all of his current writing. "Personal troubles" have complex social roots, and "public issues" have deep human meanings. We need "sociological imagination" to grasp the intricate connection between biography and history.

The appendix alone is worth the price of the book. Here the author explains in detail his own ways of working, and passion to relate his discipline to the most critical issues that involve the human race.

A Handbook of Church Public Relations, by Ralph Stoody. Abingdon Press, 1959. 255 pp. with index. $4.00.

Here is a book that shows, in a practical way, how to employ good public relations for the church's evangelistic task. Ralph Stoody doesn't interfere with anyone's division of evangelism, but he does set forth the details of a public relations program designed for "making friends for Christ and his church."

Ralph Stoody, public relations man for The Methodist Church, begins and ends his book pleading for a church that has a story to tell, to tell that story, and to tell it well.

First, he says, church leaders have to learn how to spot news. Not everything that happens in the church is newsworthy. But there are many occurrences, such as, evangelistic meetings, the call of a new minister, cornerstone layings, that have immediate newsworthiness to the local editors.

Next, these leaders have to know how to write news. Stoody tells the ministers that if they are going to write good news stories they have to forget all about sermon writing.

The author has a word to say in one chapter about showing gratitude to local editors and radio and TV people. Newspapers, we are reminded, are not required to operate solely in the public interest. And even directors of radio and television operate in this field with a good deal of latitude. Therefore, the establishment of good personal relations with these people is a first requirement for a church desiring good public relations.

The relatively new and untried field of religious radio and TV receives excellent treatment by the author.

The third and final section of the book tells of the unknown and often hidden public relations involved in the manifold ways a church meets its various publics. Author Stoody rightly points out the importance of a church's appearance, the way ushers greet worshipers, telephone manners, anniversary remembrances, sermon titles, and many other items in the church's life. Judgments are made, often per-

manently, by means of these "little things."

Finally, says Stoody, the most effective public relations is "word of mouth." Public relations is an eminently personal matter. It is so personal as to be painful—and that happens when a church is made aware of how public and sensitive and important its task has become in the world.—*Richard W. Firth.*

Shame and Glory of the Intellectuals, by Peter Viereck. The Beacon Press, Inc., 1953. 320 pp. with index. $4.00.

This book, published six years ago during the heyday of McCarthyism, is probably of greater value now than it was then. We are in a calmer mood with respect to "anticommunist hysteria," and those who regard themselves as liberals are more able to accept the bitter pill that the author has prepared for some of them.

Peter Viereck is a university professor, a historian, and a poet. He uses his discipline as a student of history for documentation, and he uses his adeptness with words as a poet to tell his story. The result is a sweeping indictment of that sloppy brand of "intellectual" who has "made a professional new conformism out of nonconformism: 'Why can't you be an independent, convention-defying liberal—just like everybody else?'"

Mr. Viereck has sympathy for the meat-ax technique of separating communists and fellow travelers from loyal Americans and shows why it fails. He believes in academic freedom and disbelieves in loyalty oaths, and gives his reasons. Nor is he impressed with slogans like "Christianity or communism" that imply pat solutions for complex dangers, and he documents their failure.

But his real target is the "lumpen-intellectual," the "new Babbit" who is *avant-garde* in literature and progressive in politics simply because to be so is *de rigueur.* He delineates the communist-inspired causes that "took in" the sloppy-thinking liberal. With the delicate strokes of a surgeon's scalpel he performs surgery on the American social and political organism, and separates the parasites of the left and the malignancies of the right.

Shame and Glory of the Intellectuals is a required handbook for all who would avoid being taken in either by the professional anticommunists or the liberals who wouldn't be caught dead calling themselves anticommunists. (Incidentally, this is one aspect of their shame, according to Viereck.)

Two quotations from the book give its tone: "I define intellectuals as all who are full-time servants of the Word or of the word"; "If I did not have so high a view of the intellectual's function, I would not bother being so distressed and angry about the treason of the . . . fellow travelers."

Small Town in Mass Society: Class, Power and Religion in a Rural Community, by Arthur J. Vidich and Joseph Bensman. Princeton University Press, 1958. 329 pp. with index. $6.00.

This is a study of certain elements of the inner workings of a rural

community. It analyzes the relationship between the rural community and modern industrial society, the social and economic bases of rural class structure, the relationship between the public life of the community, and the private actions and experiences of individuals, the mechanisms of community integration.

One of the eleven chapters of the book has to do with the place of the church and the role of the minister in rural community life.

Dr. Vidich is assistant professor in the Department of Sociology and Anthropology at the University of Connecticut. Dr. Bensman is a lecturer in social science at Brooklyn College.

This book is "must" reading for all who are concerned with town and country life.

Social Mobility in Industrial Society, by Seymour Martin Lipset and Reinhard Bendix. University of California Press, 1959. 309 pp. with index. $5.00.

This is a publication of the Institute of Industrial Relations of the University of California.

The book deals with: (1) social mobility as a characteristic of modern societies, (2) social mobility in a metropolitan community (Oakland), (3) causes and consequences of social mobility.

The book is concerned primarily with mobility in the total population, with movements into and out of the working class, though the authors report extensively on the social origin of business leaders in various countries. Based on examination of studies in more than ten languages and of raw data from unpublished works, this is the first attempt in a generation to bring together in one volume what is known about social mobility around the world. The extent of documentation is suggested by the fact that the book includes more than seventy tables and figures presenting a vast amount of relevant information.

The study of social mobility is basic to an understanding of modern societies. The basis of the present book is that social mobility is an integral and continuing aspect of the process of industrialization.

Both of the authors are professors of sociology on the Berkeley campus of the University of California and members of the staff of the Institute of Industrial Relations.

The Exploding Metropolis, by the Editors of *Fortune.* Doubleday & Co., Inc., 1958. 177 pp. with index. Paper, 95 cents.

The sections of this book are entitled: Are Cities Un-American?, The City and the Car, New Strength in City Hall, The Enduring Slums, Urban Sprawl, Downtown Is for People.

In the introduction, William H. Whyte says that the book is "by people who like cities." It is described as a study of the assault on urbanism and how our cities can resist it.

We believe that every city dweller as a matter of self-interest as well as social responsibility, should read *The Exploding Metropolis.*

Dear Sir:

A word to say that I feel your "How a Pronouncement Is Born," especially under "The Problem of 'Authority'" and to the end of the article (July, 1959, SOCIAL PROGRESS) is extremely good; correct in its analysis of a critically important factor of church life; just right. Could this not be reprinted in *Presbyterian Life* to reach the larger audience that both deserves it and needs it? I suggest this.

—Rev. William Janssen
Normal, Illinois

Dear Sir:

It seems to me that keeping the historical position of the Presbyterian Church on freedom is a very wise thing to do. I shared the April issue with a layman of mine and asked him to comment briefly on what it meant to him. I don't know all that he means by "big words" but his comment was that "there are too many big words in it for me to fully understand." I think the crux of the matter is that we need someone who can rightly interpret the Calvinist position in simple, easy to read language. I know these documents are not written this way but the average layman in my congregation needs an interpreter to understand much of what is written.

Personally, I feel it is of tremendous value to working theologians to have the refreshment that comes from reading the historical positions of our church in a compact form as it is written in SOCIAL PROGRESS.

—Rev. Charles E. Tyler
Omaha, Nebraska

Dear Sir:

The June, 1959, issue of SOCIAL PROGRESS is heartening in its description of the dialogue now going on between the Department of Social Education and Action and the Division of Evangelism. You are quite right: too long have they been looked upon as separate functions of the church, with social action thought of as an elective.

The articles are so uniformly good that I hesitate to raise a negative note lest it seem like mere captious criticism.

I am somewhat disturbed, however, by the order of priority set forth in section III of Lewis' and Wilmore's article, as well as in the Bossey study (first the Spoken Word, then Christian Action). It is just this view which led to the divorce of the two. The claims of a prior importance attached to the evangelist's words cannot be allowed.

Jesus came preaching. He also came healing. If the healing authenticated the preaching, the preaching explicated the healing. Neither could stand alone. In many places in contemporary society the healing gospel may be the necessary prelude to the preaching ministry, as you would readily agree I am sure. For example, a local congregation demonstrates its concern for brotherhood by supporting fair housing laws or by calling upon its new Negro neighbors. Such demonstration is itself

proclamation. I do not need to refer to the tactical necessities that it precede proclamation lest the proclamation elicit such opposition as to become verbiage only.

In other words, demonstration does not "follow" or "accompany" proclamation, to use your guarded words. Instead, demonstration is to proclamation as the palm is to the back of the hand. You cannot have the one without the other. To put it another way: word and deed are interlaced. The word is hollow without the deed; the deed is empty without the word. The word supplies the subjective factor, the deed the objective, but by definition each presupposes the other.

Perhaps I belabor this point. If I do, it is because the church tends to accord Evangelism a primacy (which, in this case, I am sure it does not seek) unwarranted by the logic of the Biblical revelation. Social Action is not merely a required addendum to the church's witness. It is central to the church's gospel.

—Rev. LeRoy Patrick
Pittsburgh, Pennsylvania

Dear Sir:

I thank you for the June issue of SOCIAL PROGRESS.... It is a splendid compilation of materials on the relationship of evangelism to social action. I was especially happy to read the article entitled "The Redefinition of the Evangelistic Task."

There has been much fuzzy thinking, talking, and writing in this field. Your publication does help define some of the basic issues.

—Charles G. Chakerian
McCormick Theological Seminary
Chicago, Illinois

Dear Sir:

I am not renewing my subscription to SOCIAL PROGRESS, and I felt it was only fair that I told you why. In the past I have felt that it was one of the best sources of information on issues of social concern. I believe I have every copy that I have ever received, and I find it is good reference material. Lately, however, there seems to me to be a change in emphasis. It has less of the strong social action emphasis that I have grown to depend on. It has reminded me more of *Presbyterian Life*, a fine magazine, but I don't feel it can be used in quite the same way. I have missed your reports from the UN.

—Mrs. B. T. Trickey
Tustin, California

Dear Sir:

The April issue of SOCIAL PROGRESS goes a long way toward providing a sound basis for Christian liberty.

A minister's dual role of priest-prophet creates a tension that demands strong theological undergirding. Generally, the task of standing over against society as a critical ally, while standing alongside of other sinners like himself, becomes a tightrope walk the piously portly pastor finds hard to manage. It is no easy task to call people from their sins while living with them in the midst of their sins.

Yet, if this be the way of witness we are called to, we had better make sure the rope we walk is really taut. Mr. McClellan's interpretation of Calvin helps do this. In an area like the South where civil liberties are taken so lightly, a superficial moral-

ism is likely to be the manner in which social issues are confronted. Likewise, it becomes very appealing to forget the prophetic role altogether in order to make sure the budget goes up and the sanctuary is painted.

To hear again the word that civil obedience has limits, that freedom is a gift enabling us to glorify God in the common life, and that any security that is either possible or valuable must reside in God's gracious and just will—to hear all this is to receive a breath of fresh air which serves as both reminder and hope. That the earth is the Lord's by "right of eminent domain," is not only sound theology. It is also a saving perspective for any body politic and any preacher with a gospel "in but not of the world."

—Roger A. Cowan
Greeneville, Tennessee

Dear Sir:

The June issue of SOCIAL PROGRESS impressed me with its emphasis on the modern line of co-operation between evangelism and social action. The essay of Dr. Hoekendijk points out the same principles by which the lay movement in Germany, especially in the form of Evangelical Academies, is carrying on. So this issue is a most impressive witness for growing unity in the understanding of the missionary task of the church all over the world.

—Werner Simpfendörfer
Bad Boll über Göppingen/
Württenberg, Germany

Dear Sir:

We read the June, 1959, issue of SOCIAL PROGRESS with the greatest interest and enthusiasm. It so happens that in our church just now we are trying to put into effect the idea of "mission" stressing the importance of every Christian's discovering and acting upon his "calling." Two "house congregations" are in operation, and there are ten "mission groups"—engaged in such things as setting up a Christian coffee shop, working in a slum area, assisting foreign students, etc. The articles in SOCIAL PROGRESS have been most helpful in providing the proper evangelistic setting for this effort and in supplementing in American terms Kraemer's *A Theology of the Laity*, which some of us have been reading.

Each of the three signed articles, as well as the section of the Bossey statement and the comment on "The House Church" on pages 37–38 are very stimulating. Messrs. Lewis and Wilmore provide invaluable perspective on the varying concepts of evangelism. Dr. Hoekendijk's paper makes it clear how inseparable are "social" and "charitable" *diakonia*. And Mr. Todd's emphasis upon "risk" and "exposure," as tests of real service, offers a challenge that stirs the blood.

Thank you for a most invigorating experience. May the Holy Spirit help us to profit from it.

—Rev. Gordon Cosby
Washington, D.C.

. . . . EVENTS . . . . . .

A listing of important events in which the program of the Department of Social Education and Action is developed and implemented.

Synods, presbyteries, presbyterials, youth groups, men's groups, etc., are invited to use this column to list SEA events.

To list dates or to secure information concerning any date or emphasis listed, except as otherwise directed, write to: Events, Department of Social Education and Action, Board of Christian Education, The United Presbyterian Church U.S.A., 830 Witherspoon Building, Philadelphia 7, Pa.

October

11 Workshop on "Church in the World," Cincinnati Presbytery, Indian Hill Church, 6000 Drake Road, Cincinnati 43, Ohio.

18 World Order—United Nations Sunday
(Also, write to National Council of Churches, Department of International Affairs, 475 Riverside Drive, New York 27, N.Y. and U.S. Committee for the United Nations, 816 21st Street, N.W., Washington 6, D.C.)

18-24 United Nations Week

19 Workshop, New Jersey Synod, Atlantic City, N.J.

24 United Nations Day

25 SEA workshop, Cayuga-Syracuse Presbytery, North Presbyterian Church, Syracuse, N.Y.

November

9-13 Advanced Seminar on International Affairs, New York, N.Y.
(Write to Church Peace Union, 170 East 64th Street, New York 21, N.Y.)

6 World Community Day—Theme: "Full Partners for Peace"
(Write to General Department of United Church Women, 475 Riverside Drive, New York 27, N.Y.)

December

10 Human Rights Day, commemorating the eleventh anniversary of the Declaration of Human Rights, adopted by the General Assembly of the United Nations.

MAN'S DAILY NEEDS

in the context of his ultimate need —the olive branch of peace, the scales of justice, the loaves and fishes of daily sustenance, the alpha and omega of the Word— all in the light of the cross.

Social Progress

- **Subscription rates—**

Single subscriptions	$2.00
Club subscriptions (*to separate addresses*) ten or more	$1.75 each
Group subscriptions (*to one address*) ten or more	$1.50 each
Single copy	25 cents
Ten or more copies	20 cents each

- **Send subscriptions to—**

Department of Social Education and Action
830 Witherspoon Building
Philadelphia 7, Pa.

Order quantities of special issues of SOCIAL PROGRESS from your nearest Presbyterian Distribution Service:

416 S. Franklin Street, Chicago 7, Ill.
225 Varick Street, New York 14, N. Y.
234 McAllister Street, San Francisco 2, Calif.